

Bloomfield Citizen.

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SATURDAY, AUGUST 6, 1892.

POLITICS IN THE PULPIT.

The "political pulpit" is much in vogue just now in certain quarters. It is a new and much talked about; so much, in fact, that many seem to think it a novelty. It is, however, as old as the evangelization of preaching. Elijah and Elisha were the most noted preachers of their day, and their sermons were political in the sense that they were addressed to the people, and their sermons were political in the sense that they were addressed to the people, and their sermons were political in the sense that they were addressed to the people.

How then does it come about that most clergymen altogether eschew the discussion of politics in the pulpit, and that most church members regard with feeling akin to dismay the entrance of the minister into the political arena? Because, whatever God may have done in the case of the Apostles and the writers of the books of the Bible, it is undisputed that He does not in these days teach science and history by inspiration. Ministers can learn political economy (long called the dismal science), the story of the acts of political leaders of our own and other times, and the constitution of the complicated machinery of modern society, just as other men can learn them by hard study and experience—and not otherwise. Most of the members of congregations are acquainted with many of the practical workings of the machinery of politics, with the laws of manufacturing, finance and trade, with the plot and counterplot which keeps society in a constant state of fermentation; some to practical experience in matters involved in politics have added study of the lessons of the past and present as presented in many a page of history and many a column of figures. This then is the reason why the occupant of the pulpit avoids politics—the teacher should know more about his subject than the taught.

Nor is there anything derogatory to the clergy in this. Very few clergymen would undertake to run a factory, manage a bank, or lecture upon applied science. Some, indeed, have done these things with notable success, but not without special training and special ability. Why then should one without training or experience expect to successfully instruct in a department admittedly the most perplexing in the whole realm of knowledge—the science and art of the government of mankind?

The conclusion seems unavoidable that in the vast majority of cases politics in the pulpit are unprofitable to the congregation and disastrous to the preacher.

A Home for Crippled Children.

We have received a circular issued by a society recently formed in Roseville for the care of crippled children, and for the aid of those unfortunate who, from sickness or other causes, have been reduced to conditions of poverty and suffering. The name of the association is the Roseville Benevolent Society, and it is strictly non-sectarian.

The Society is making an effort to raise funds to build a home for the care and maintenance of unfortunate crippled children, and in its circular makes the following appeal:

"Our Society appeals to the public for help in procuring such a home. Will not those whom God has blessed with strong, well children feel it laid upon their hearts to give a thank offering by aiding us in this Christ-like charity? Perhaps some who read these words have themselves a crippled child for whom they are able to procure the best medical skill and surround with every comfort and even luxury. Will you not, out of your abundance, help us to procure a home for other children less fortunate?"

Two interesting cases are related in the circular. One is that of a little girl suffering from spinal disease, brought on by a fall. She was taken by a kind lady to a hospital, where she was pronounced to be incurable. She is now under the care of the Society, having been taken by one of its members from her intemperate father, and out of a miserable home consisting of one room, where the whole family—parents and three children—did their cooking, eating, and sleeping. With the right kind of food and care, and proper appliances, she is getting strong and well, and will in a few years be able to take care of herself. The other case is that of a poor Italian boy who has never walked, and for whom the Society has procured appliances to enable him to get around.

An excursion is to be given under the

auspices of the Society to Asbury Park and Ocean Grove on Tuesday, August 9, the proceeds of which are to be used to aid them in their work.

Any desired information can be obtained from Thomas W. Hoover, 4 Humboldt Street, Newark; Mrs. S. A. Darrah, 395 Sussex Avenue, Newark, or Miss L. Cook, 30 Hedden Place, East Orange.

AT THE CHURCHES.

First Presbyterian.
The Rev. H. W. Ballantine, D. D., pastor. Morning service, at 10:30 o'clock. The second service will be at twilight, commencing at 6 o'clock.

Westminster Presbyterian.
The Rev. G. A. Paul, pastor. Services at 10:30 A. M. and 7:30 P. M. Before the evening service from 7:30 to 7:45 Mr. Graves will give selections on the organ. Sunday-school at noon. Young People's prayer meeting at 7 o'clock. A cordial invitation to all.

German Presbyterian.
Sunday services: Preaching by the pastor, the Rev. H. W. Ballantine, at 10:30 A. M. and 7:30 P. M. Sunday-school at 9 A. M. Prayer meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M.

Park Methodist Episcopal.
Holy Communion and reception of members at 10:30 A. M.; at 7:30 P. M. Preaching by the pastor, the Rev. E. B. Collins. Sunday-school at 9 A. M. Epworth League prayer meeting at 6:45 P. M. Leader, Miss Martha Collins.

Westminster Methodist Episcopal.
Preaching at 10:30 and 7:45 by the pastor, the Rev. Elbert Clement. Class meeting at noon. Sunday-school at 2:30. Services brief. Seats free. All invited.

First Baptist.
Services at 10:30 A. M. and 7:30 P. M. when the Rev. Abner Morrill of Susquehanna, Pa., will preach. Sunday-school at noon.

Glen Ridge Congregational.
Rev. F. J. Goodwin, pastor. Regular service at 7:45 P. M. The Rev. John Worcester, D. D., professor of Systematic Theology in Union Theological Seminary, New York City, will preach to-morrow at both services.

Christ Episcopal.
The Rev. Edwin A. White, rector. Celebration of the Holy Communion 10:30 A. M. Even song, 5 P. M.

Reliable Information at Last.

Chas. L. Webster & Co. of New York have issued what they have justly designated "A Cyclopaedia of Presidential Biography," a hand-book of American politics up to date—a work which seems to us to exactly meet the wants, not only of every voter, but of every intelligent man, woman, and child who desires to be informed in relation to the progress of political events, as well as of the conflicts, investigations and negotiations in diplomatic or partisan interest that have intervened since the organization of the Government.

The work is compiled and edited by Thomas Campbell Copeland, formerly statistician in the Census Office at our National Capital, and one of the contributors to the "American Cyclopaedia," which is ample guarantee of the value and reliability of the statistical and other information which the work furnishes.

As the present campaign is likely to be a battle not of personalities but of political principles, the lines separating the two great parties should be clearly drawn and graphically set forth for public enlightenment, and this, we believe, is just the work materialized in the volume before us. The motto of the book is "Give me the Facts." Yes, it is facts we want. Applications and conclusions we can make for ourselves.

We understand there are both Democratic and Republican editions of this cyclopaedia, differing, however, principally in the insertion of more elaborate and detailed biographies of the Presidential candidates of the present campaign, as, of course, party affiliations and ideas would demand.

G. H. Fuller of Bloomfield is the agent of the publishers for this vicinity and is now collecting orders for both editions. Unlike campaign publications of former years the book, by reason of its vast stores of tabulated information, will have a permanent value for reference.

Watsoning Notes.

Mr. and Mrs. George Josephs of Prospect Street are at Long Branch.

Mrs. M. A. Dalley and family, who enjoyed a two weeks' camping-out at Lake Hopatcong, have returned home.

William Ellor, sr., and his son James, who have been absent in Europe several weeks, returned home last Wednesday on the White Star steamer Teutonic. They had a very pleasant time while abroad. The weather was delightfully cool.

A Good Time to Buy Clothing.

Twice a year Watson & Co., the celebrated Newark clothiers, make a grand closing-out sale of every lot of pantaloons in their immense stock in which the sizes are broken at \$3 a pair.

Handsome English mixtures worth \$5, \$6 and \$7 a pair, fine mixtures of equal value in which the beautiful patterns are formed by fine silk threads in various colors woven through the goods, and hundreds of choice custom patterns, all out in perfect fitting form, can now be seen in all their Broad and Market Street windows at \$3 a pair.

This great closing-out sale enables Watson & Co. to open each season with an entire new stock and makes them many new customers, who are never satisfied with any other clothing after they wear Watson's perfect-fitting hand-cut garments, now so popular among the best-dressed young men of Newark, who want the latest fashion plate custom cut all ready to put on.—The Newark Item.

LETTERS TO THE EDITOR.

Bloomfield's Happy People.
To the Editor of THE CITIZEN:
Sir: There is no doubt about it, the people of Bloomfield are as happy and contented as the citizens of any little or big town within a day's ride; and you can take the steam-cars at that. It is not the very rich who live in the big houses in Glen Ridge and on Broad Street who enjoy all the good things around this town. There are others who share the blessing also—others who are comparatively happy, comfortable and contented. But we want the comparative raised one or two steps if it can be done, so that a few months hence we can say, "The people are happier now than they were awhile ago."

Now, Mr. Editor, I believe there is a cause which has brought about the present state of happiness. It might be good legislation, it might be tariff laws, it might be tariff reform, but I think the general training of the people has the most to do with it. Our public schools and our churches have had a moulding hand in it. Paul said: "I have learned in whatsoever state I am, therewith to be content. This is the grand cause."

See the poor man and wife taking their baby out on Broad Street. The man is pushing the carriage along; the mother is watching the baby, and the child looks happy. The father looks on both with pleasure—they are all happy. It is pleasure beyond compare. Tip the carriage-wheels just at this time, over a curbstone into the gutter, the baby bounds forward, the mother catches it, casts a big look at her husband, and calls him a blind fool because he did not see the gutter. He remarks that she was more blind than he or she would have seen it. The baby says nothing, but yells because of the shock. The happiness has vanished for the time being, but the gutter remains to mar the pleasure of another family in a similar case. The three travel on, and are happy in being able to see every curb and accompanying gutter, until they reach Martin's corner at the Centre. Here is found another party of happy young men. Two or three will be standing on the crossing at the avenue, each smoking a cigar or a piece of stuffed paper. Another crowd at Dawkins' corner. Five or six sit on the steps, a few more leaning against the window-sill, and a number scattered along the whole front, all enjoying themselves, when the family arrives with great care to stop to get across one of the streets, looks for a moment at the situation, determines his way—when a fellow leaning against the window-sill, makes a lunge at one of the stragglers, who jumps to escape the blow, and stops with his back against the baby-carriage, nearly upsetting it. "I beg your pardon," I did not intend doing that." The happy trio move on, and the young men remain.

It is Sunday evening. The party passes by a saloon. It is evident by the sounds that there is another class of contented and happy people inside. These people are much better than the water. They like to be in company where they can vent their feelings and express their ideas to each other or to the crowd. They enjoy a good cigar or a smoke from an old pipe. They are allowed to expectorate without reproach. They can stay as long as their money lasts, and are at liberty to go at will. But added to all these pleasures is the one grand pleasure—that of seeing as well as breaking the law without entering the saloon. He does not enjoy these pleasures, or if he does, he is very willing to sacrifice them for the good of others. And still the thing goes on.

There is another class of people—the working class—the majority class—who have learned better the doctrines of St. Paul than all other classes combined. "I have learned therewith to be content." Yes, they are content with their wages; they are content in their homes; they are content with their lot; they are willing to pay for beef, sixteen to twenty-five cents a pound for lamb, same for veal, six dollars a ton for coal, and still they are happy.

The saloon-keeper sells of Sunday, which is against the law of Jones and the State of New Jersey. The working class and the church-going people find fault with the saloon-keeper or breaking the law one day in the week, while the working people are breaking the law six days every week. The law of six days every week was kept by some of the factory operators in Bloomfield, but I doubt whether there is one to-day who is not running more than fifty-five hours a week. This is the law now, and every one knows it, the employer and employee. And the employee who works, breaks the law just the same as his employer, and it is the duty of the law-maker to see that the law is observed, or arrest every one who breaks it. We are a contented and happy people; but don't you think, Mr. Editor, that we should be happier if we observed the law?

I believe the new law was named and passed by a Democratic legislature. The McKinley Bill was framed and passed by a Republican legislature. Now it is my opinion that the law-maker should see to it that the law is kept. See how the McKinley party looks at the tariff law. Wife buys a rubber ball for the baby—thirty per cent. added to value; a bunch of human hair—thirty-five per cent. added to value. Every ton of coal cost 75 cents more than the law besides the coal-dealer's tax. Tapestry carpet (the poor man's) cost thirty-five cents extra per square yard; ready-made clothing of all descriptions, about twice its original value, and so on throughout the list. And all the contented people continue to work from fifty-eight hours to sixty-two hours at the same rate of wages, and the Republican employers voluntarily stop their engines, or the Democrats force a stoppage at the end of every five hours. Are not the people to be contented in the "state they are in?"

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